The Christian Sun

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J. O. Atkinson, Editor. Price, $1.50 a Year.

Vol. 64. GREENSBORO, N. C., FEBRUARY 7, 1912. No. 6.

THEN KINDLY THINK.

Thou dwellest in a warm and cheerful home;
Thy roof in vain the winter tempest lashes,
While houseless wretches round thy mansion roam,
On whose unsheltered heads the torrent splashes.

Thy board is loaded with the richest meats
O'er which thine eyes in sated langor wander.
Many might live on what thy mastiff eats,
Or feast on fragments that thy servants squander.

Thy limbs are muffled from the piercing blast
When from thy fireside corner thou dost sally—
Many have scarce a rag about them cast
With which the frosted breezes toy and dally,

Thou hast soft smiles to greet the kiss of love
When thy light step resounds within the portal—
Some have no friend save Him who dwells above,
No sweet communion with a fellow mortal.

Thou sleepest soundly on thy costly bed,
Lulled by the power of luxuries unnumbered,
Some pillow on a stone an aching head,
Never again to wake when they have slumbered.

Then kindly think of those who, formed of clay,
Depend upon the doles thy bounty scatters—
And God will hear them for thy welfare pray;
They are His children—though in rags and tatters.

—Charles Dickens.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

MY FATHER'S BUSINESS.

(How is it that ye sought me? Knew ye not that I must be about by Father's business? Luke 2: 49. Golden text for Sunday, February 11.)

The old or the revised version is correct. In the original there is no noun; and so the reading may be in the affairs of my Father, or in the things of my Father. It is all the same. The reply of Jesus left no doubt in the minds of Joseph and Mary but that their Son meant He was in His rightful place and that He was already conscious, if they were not, of His divine appointment and holy calling.

This is the first utterance, published, from the lips of our Lord, and the only one till about the opening of His ministry eighteen years later. We have much about the Christ, in His early years, but our Golden Text is all we have from Him until His public career in mature manhood begins.

This is then indeed a golden text. How we prize and treasure the words.

A friend asks you for a photograph. You go to the photographer and when all is ready, a sensitive platee being exposed before you, in a flash the artist snaps his instrument and behold the picture is made.

The friend to whom you send the photograph may not have seen you in years, and may not again see you for years, yet your friend knows from your photograph, taken in the twinkling of an eye, how you look. The golden text is a photograph of our Saviour's mind and heart and from it we know and understand what He was, what He was doing and thinking of from early childhood to mature manhood.

Eearly in life the Boy Jesus was impressed with the fact that He had serious business in this world, and He had no time to waste or throw away.

There is no other religion than ours that gives any view of the childhood of its Founder. We have an idea of the infancy of the Christ. We get another vivid and real photograph of Him when He was twelve years old. But no other religion of the world gives any picture of the childhood of its central figure. And under no other system of religion than ours has the child ever been given a chance, or has childhood been honored, exalted and glorified. Because our Savior was once a child Christianity has been seeking through the years to give childhood its rightful place, and to make the world rightfully esteem children.

Christ gave us Christmas, the children's festival and the merriest season of all the year. The children gave us the Sunday school, the mightiest moral and religious institution on earth, the church excepted. And the free Sunday school gave us our system of free public schools, the mightiest agency for democracy ever originated amangst men. "A little child shall lead them." A little Child has led us and is leading us onward and upward with the flight of years even into untold blessings and benefits that we wot not of.

The practical lesson to be drawn from the young Child's words is that the best and biggest learning in this world is religious knowledge and information. Religion is greater than science, philosophy and literature. These all may and should contribute to religion; but real religious information is the biggest and best information with which child or grown up may stock his mind. At twelve Lord Christ showed that He was not only learning, but was learning the best sort of things. He was stocking His mind with the very choicest sort of information. The child that best learns the laws of God will be most apt to teach and reflect, in maturity, the law for men.

THE MYSTERIES.

There are many mysteries in the Bible. There are depths and heights our finite minds can neither fathom nor scale. God intended it so. Nor was this done for man's confusion. God did not veil Himself in the mysteries of the Book, as children would play at hide and seek, for purposes of pastime or amusement. These mysteries are for man's instruction, edification, enlightenment. Through them God wants to teach us more than we know and lift us higher than we can otherwise go. Science and philosophy and literature can carry a long way, but religion and revelation can carry further. Religion is larger than all learning, than all mental attainment.

God's mysteries are not to cloud our life, but to open up things to us that science and philosophy cannot. Religion is always bigger than any science or philosophy. When we have done our best to acquire all the knowledge we can, then the Bible is an open door to things beyond the depths of the human mind. It does not lead us into the dark and hazy realms, but it gives us plain facts and all we must do is to believe them. Take the mystery in the scripture, "In the beginning was the word, and the word was with God, and the word was God." You will say you are confused already. You need not be, for this is an attempt of God to explain that which man cannot solve. He tells us in a few words what man might write volumes on, and then fail to give any light on. He is the wise man who follows the truth given by God. An ignorant mind charged with Christ's Spirit is larger than the most highly trained and cultured mind without the Christ Spirit. Such a mind will do more for humanity and for God and will reap a greater reward for his service. Until we put our hands into the divine hand and allow Him to lead us, we will not get very far. We cannot go far alone. There are some exceedingly large small people, people who are small in intellect and worldly goods, but large in the richness of their experience and power in God's kingdom. They are what men call small, but they are giants among us in God's sight. On the other hand, we have some exceedingly small large men, who count themselves great, but are dwarfs in the sight of God.

You and I can never get a true conception of life as long as we look only at the things around us. We must look up and beyond to learn those things that the finite mind cannot impart. You and I cannot understand the mysteries of the Book through our minds alone. We will never understand God, by looking through the world at Him, but we must look through Him at the world and we can see the beauties that the great worldly mind cannot understand.

Once a father gave his children a puzzle putting together some blocks that had on them a map of the United States. The children worked long and faithfully, but the mystery was the more puzzling; until finally in their play they turned one of the blocks over and there was the picture of a man's hand on the back. From this they looked on the back of other pieces and found different parts of a man. Then they turned all the blocks over and began to put the various parts of the man together, and when they had finished they had a picture of Washington. Now by turning each block over in its place, they had a map of the U. S. Never will we understand the puzzles of this universe until we first look on the face of Christ. If you would examine all the books written, you would never understand the purpose of your creation, until you turn your face upward toward God. By knowing Him we come to understand ourselves.

God speaks through nature, art, and music, and through a thousand voices that seem to the natural ear mysterious God is all the time speaking to His children, and if you and I will only listen and heed, we may live master pieces of manhood and womanhood that will not die with the using, but may be of service to ourselves, our fellowman and God.

God wants to enlighten and instruct, not to becloud and mystify.

THE RELIGIOUS PRESS.

The editor of The Wesleyan Christian Advocate says:

"No institution of the Church is more vitally related to all of the work and movement of the Church, than is the religious press. It is a necessary part of our machinery—not unlike the turbine wheel—making all the other parts more efficient in their motion, really giving to all of the other whatever of motion they have."

And yet, even though this statement will be admitted as fact, many pastors, deacons and other loyal and influential servants in the church will not speak once in a year a good word for their church paper, or ask members and friends who do not subscribe to do so. This is queer, but it is truth., There is no better way whereby one can help all the enterprises of his church than by helping to increase the circulation of his church paper.

TO OUR PASTORS.

We want to ask our pastor a plain question, which we trust will be answered in kindness. What have you done in a practical way to increase the circulation and the usefulness of your church paper, The Christian Sun, within the past year? Have you spoken publicly from your pulpits about The Sun? Have you appealed to your people to subscribe for and read The Christian Sun? Have you asked any of your members, who do not take the paper, to give you their subscription and let you send it in with their names? Have you urged upon your people the value, importance, and necessity of reading their church paper?

If you have not done any of these things, brother pastor, do you think you have discharged your duty and obligation to your church and to one of its most important enterprises? Do you think your people will be as loyal, as active and as useful, in the church without their church paper as they would be with it?

These are questions worth your consideration my brother. Do you as a faithful, loyal, conscientious public servant in the church sincerely and frankly feel like you have done and are doing your duty to this all-important church enterprise, The Christian Sun? Consider, my brother, and then settle the question with your deeds.

From out my narrow sphere and dearth,
While others chant sublime,
In cloud in shine, while on this earth
I'll sound my lowly chime.

EDITORIAL COMMENT.

A Nation Suffers.

Again the thousands of people are suffering in China from severe famine.

President Taft, as Chief Executive of the American Red Cross, makes an appeal to the American people to once more help those who are stricken and in need among China's millions. The President concludes his appeal with these words:

"In the name of humanity the Red Cross calls once more upon the American people to come once more to the relief of a sister nation with that prompt generosity which has never failed in time of great emergencies. Contributions should be sent to State Red Cross Board Treasurers or to the Treasurer of the American National Red Cross, Washington, D. C."

Invading Dry Territory.

The United States Supreme Court recently handed down a decision of more than passing moment. The F. W. Cook Brewing Company, Evansville, Ind., instituted suit against the Louisville and Nashville Railroad for refusing to carry beer from Indiana into a dry county in Kentucky, there being a law prohibiting the bringing of beer into said county. The Federal Circuit Court enjoined the Railroad from making the refusal and the Supreme Court hands down a decision upholding the lower court and holding the Kentucky law invalid. The court maintains that the State may regulate its intrastate traffic, but cannot legislate so as to affect interstate shipments, even when hose shipments are to parties in prohibited territory. The only recourse left now is the passing of a law by the national Congress forbidding the transportation of liquor into prohibited territory, and such a bill is already before our national law makers.

It would seem in all reason that such a bill should pass.

Senator Lorimer and Detectives.

And now Detective William J. Burns, of McNamara and other fame, is to go after United States Senator Lorimer. It comes about that the Senate has "investigated" its member of rather questionable name and character, especially as to the manner of his election to the Senate, until the whole country is wearied ad nauseam of the matter and nothing has been accomplished. The Senate failing, an up-to-date detective has been put on the job. This is to find out how Lorimer was elected sure enough—so they say. Either Lorimer was elected by fraud, or he is the victim of more venom, persecution and cloudy suspicion than any man of our day. A detective after a United States Senator! That is a spectacle sure enough.

War and Rum.

The biggest bill the peole of the United States have to pay each year is that for intoxicating liquors. The next biggest is that for war. The latter last yea , even in this piping time of peace, was $282.147.000. Our drink bill was more than six times as much. Nor does this take into account the deaths and burial expenses that they entail, nor the ruined homes, nor the wrecked lives, nor the broken fortunes, the blasted hopes. War and rum, the world's great agencies and instruments of death, have ever been, and still are man's mightiest foes. The Gospel of Jesus Christ has yet a vast task to accomplish to abolish war and stop the ravages of rum.

Some Corrections.

In enumerating last week the list of those who gave one thousand dollars to Elon's Special Fund, our type-setter got the name of Bro. G. W. Truitt twisted into G. W. Smith; Bro. W. Q. Peel appeared as W. I. Peel; Bro. Willis J. Lee got left out entirely, while Bro. T. A. Barbee, who had the honor of making the final subscription of $500, became S. A. Barbee. Pardon us, brethren, pardon us, please.

—"Billy" Sunday, once a base ball player of national reputation, and converted while playing on a League, but now one of the world's greatest evangelists, has recently closed a series of meetings in Wichita, Kansas, from which 3,500 members were added to the various churches of that city.

—Shall this country be Christianized or Buddhaized? The conflict is already on. There are already thirteen Buddhist temples in California alone and Buddhist priests and propagandists are exceedingly active and energetic in their effort to establish their religion in this country.

—Rev. Mark A. Matthews, D. D., in a pastorate of ten years has seen the First Presbuterian Church of Seattle, Wash., increase from a membership of 431 to 4,576, which church is now said to have the largest membership of any Presbyterian church in the world.

—Raleigh might have had on the lid while the temperance Convention was in session last week, but from the way Supt. Davis secured and displayed the liquor, there must have been booze in plenty under the lid, and the lid was easy to raise. What sort of officers has our capital city anyway, if law can be violated under their very eyes without let or hindrance?

MORAL AGENCY.

By Rev. Thomas Holmes, D. D.

Of all the powers with which God has endowed the human soul, Moral Agency is the highest. In the creation of man, when God had "formed man of the dust of the ground"—in His own image; and endowed him, in finite measure, with all the intellectual faculties that He Himself possessed, that is, made him "in His own likeness," He finished His creative work by making him a Moral Agent, that is, capable of discriminating between the right and the wrong, and choosing between them. This was effected by the gift of the spirit—not the Spirit of God, but the human spirit. Without this spirit man would be only an animal, a brute. With it he is the child of "the Father of spirits. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding."

The brute has a body made of the dust of the ground, and a limited degree of intelligence, but he has no idea of right and wrong. It is the spirit in man that places him upon a higher plane—the highest plane indeed of all created beings. In the grade of created things man stands at the summit. "Thou hast made him but little lower than God." (Ps. 8:5). This is the ground of that intimate and inseparable relationship—parent and child. Jesus taught all men to say, "Our Father."

In support of these statements respecting the spirit and its functions let us consult "the law and the testimony. If they speak not according to this word, there is no morning for them." Zech. 12: 1, "Jehovah * * * formeth the spirit of man within him." Num. 16: 12 and 27: 16, "The God of the spirits of all flesh." Heb. 12: 9, "The Father of our spirits." Eccl. 12: 7, "The dust returneth to the earth as it was, and the spirit returneth to God who gave it." Man's "likeness" to his Father is now complete. He is in His image; and in His "likeness" intellectually and morally; capable of choosing between the right and the wrong, and entirely acountable for his choices that determine his moral character and destiny.

Thus constituted the alternative that is necessary to a moral choice is in his constitution. "The flesh lusteth against the spirit, and the spirit against the flesh," (Gal. 5: 17), and the soul, which is the personality, the man himself, chooses to which it will be subject. "They that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of he spirit."—spiritual things. "For the mind of the flesh is death, but the mind of the spirit is life and peace." Minding the things of the flesh is self-indulgence; minding the demands of the spirit, through which the Spirit of God speaks to the soul of man, requires self-denial, and obedience to the will of God, which is our reasonable and spiritual service. It is thus, and thus only, that we can "present our bodies a living sacrifice., holy and acceptable to God." (Rom. 12: 1).

This freedom of choice—the absolute sovereignty of the Will is the indisputable and inalienable possession and power of every human soul—is the basis of individual accountability. It is because the individual choice cannot be coerced, that "every man must give account of himself to God."

In the light of this analysis we discover clearly just what it is to be "delivered out of the power of darkness, and translated into the kingdom of the Son of His love." It is to be made free from every sinful habit—self-indulgence in every form, and brought into "the glorious liberty of the children of God."

This doctrine of Moral Agency should be thoroughly studied, psycholigically and Biblically, by every student of the nature and accountability of the human soul; that they may know just what it is to be a sinner, and what it is to be a Christian. It is also wonderfully useful in answering many puzzling questions as to why God did or did not certain things, that most people reckon as "past finding out."

Lakemont, N. Y.

WHOM SATAN HATES MOST.

Satan hates most those in whom Christ wins oftenest. That is part of the penalty we gladly pay for real oneness with Christ. Every time we let Jesus win an overwhelming victory in our life, or, better even than victory, every time he liberates us gloriously from even the appeal of a temptation, Satan, routed and discomfited, marks us for an attack the like of which he never would have honored us with but for this closer union with Christ. As Christ's victories multiply, Satan's subtleties grow more refined and hateful. And with every fresh gain that Christ makes in the occupancy of our life, the disaster of any failure in conscious sin grows the greater, and Satan's determination that we shall sin grows the more relentless. What an awful, yet joyous conflict it is! How must we watch and pray! Yet Christ's word is pledged to us in his blood that against the supremest onslaughts of hell we shall be more than conquerors.—S. S. Times.

GOD'S UNASKED GIFTS.

God's best gifts come to us unsought. That is because God knows how to lavish his love upon us better than we know how to ask for it. What man could have thought of, or would have dared to ask for, the Gift of God's only Son, Jesus Christ? Nothing but God's unthinkable love, which passeth knowledge, could conceive and bestow this unspeakable Gift And so of all the other lesser but infinitely rich things that he "also with him freely" gives us. We ask for much, we receive that for which we not only never thought to ask, but could not possibly have thought to ask! God does not leave us to our own little prayers and petitions, great and daring though they may be He first loved us. He plans for us and achieves for us incessantly. How we should rejoice when he withholds what we ask, knowing as we do that this is only that he may give us better than we ask.—S. S. Times.

TWO TYPES OF TEMPERAMENT.

Recently, in conversation with us, a lady whose "house is perfection," remarked that Christ's rebuke of Martha seemed unjust, and that at least Mary should have been censured for not doing her part of the housework. Probably many others think with her; and on the face of it the reproof seems undeserved. Even from this small notice of her there is much to be said for Martha.

She believed in Christ and was ready to endure the odium and take the risk of inviting Him into her house; and Christ believed in her, or He would not have been her guest in such circumstances. She wished to place before Him the best entertainment she could prepare. Her sense of fitness was correct, for if ever any one deserved such hospitality He did; also her reputation for good house-keeping depended upon it. Being a Jewess, she had been taught at all times to be ready for hospitality. Those lessons are still taught by pious Jewish parents. She knew her work and had the will and force of the spirit to perform it.

Most persons would think Martha an industrious woman, and not one of those who have an idea that "a woman is a fragile flower to be kept in a hothouse and exhibited as a thing of beauty."

Yet she did something which called for reproof. She undertook more than there was time for; it was too great a slavery and bustle for the visitor or the occasion. This, however, was a mere error of judgment, and if there were nothing more, she deserved only a look. But she lost the control of her temper and had a fit of impatience which caused her to make a sudden remark in the presence of Christ which implied that the guest and her sister were to blame. She allowed improper feelings to arise toward her sister.

In many circumstances her indignation

might have been quite proper. If an ordinary guest had arrived, and there was a disposition in one of the family to neglect her duty and overwork, naturally the latter would be chagrined. Still in many instances wisdom and courtesy would lead one to entertain, while the other was preparing the repast.

Martha misunderstood the kind of courtesy that the occasion required. She did not consider which was the finer courtesy, to feed Jesus, the Son of God, or to hear Him. She could have reasoned in this way: "I have the privilege of hearing the Messiah; I must, indeed, treat Him hospitably and am most glad to do so; but I must hear every word that He utters, for He only has the words of Eternal Life." But into the midst of the conversation she hurled a two-edged sword adapted to cut both her Master and her sister to the quick: "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

The answer of Jesus did not show impatience or authority, or, as some say, a half jesting mood; but He spoke as a calm, loving father would speak to a child was was generally obedient and affectionate, but who was suddenly angered without reason, and needed to be pacified. Christ's words were not "Martha!! Martha!!" but "Martha? Martha? You are careful and troubled about many things;" that is, your mind is disturbed and you are over-solicitous; a little preparation will suffice. "Mary has chosen that good part. She listens to me rather than enter into discursive conversation over a board laden with various edibles." Christ regarded Mary's temperament when He taught her, and when He taught Martha, He considered her temperament also.

It is not well in reading the Scriptures to form an opinion of a subject from one or two sentences only.

Saint John gives an account that reveals the situation more closely:

Now Jesus loved Martha, and her sister, and Lazarus. * * * Now Bethany (the town of Mary and her sister Martha) was nigh unto Jerusalem, about fifteen furlongs off. * * * Then Martha as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.

Jesus saith unto her, Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die. Believest thou this?

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

This illustrates her temperament as more vigorous than that of her sister, and she continued so to the end.

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

Six days before the Passover Jesus came to Bethany and they made him a supper: and Martha served. * * * Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her fair: and the house was filled with the odor of the ointment.

To the last Martha is pre-eminently practical, but not destitute of the spiritual; and Mary is pre-eminently spiritual, but not wholly destitute of a sense of the value of things material. These two temperaments exist in men as truly as in women. They are necessary. If the human race consisted exclusively of either type without the other, mankind would not "use the world as not abusing it," nor would the things of the spirit be duly regarded. The effect of each temperament upon the other produces fitness for "the life that now is and that which is to come."—N. Y. Christian Advocate.

INFLUENCE OF BAD BOOKS.

We forbid the salve of opium, but allow an unrestricted trade in blood-curdling outlaw stories, in which the law nearly always is depicted as an oppressive institution to be defied or evaded, and where those who break the law are extolled as heroes. In a recent bank robbery the president and cashier were shot down, and the youthful robber, unable to escape, committed suicide. His companion of fifteen years related how the dead young robber never was without a robber story, and that "Tracy the Bandit" was his idol. The same enthusiasm diverted into a more worthy channel might have made a hero out of him who now fills a felon's grave.

Many parents who would be horrified to see their boys associate at all with persons of low character allow them to associate with such characters under the cover of books. Parents forget that from the perverted admiration of such heroes to the emulation of their deeds is but a step. Since so many parents neglect the supervision of their children in this respect, and the public is the sufferer in the end, it devolves upon society as a matter of self-protection to suppress the sale of such pernicious literature. It seems inconsistent to hang a body of men for preaching anarchy to adults who are supposed to know better, and, on the other hand, to allow the broadest dissemination of similar ideas stupefying the moral perception of our youth. It is a noteworthy fact that most of the murders, highway robberies and other atrocious crimes the relating which fills the newspapers are committed by persons of youth and vigor.—Chicago News.

TWO ROADS TO HOPE.

Paul knew the value of hope to the Christian. In his Epistles he makes hope the keystone of the arch of the three graces—Faith, Hope, Charity—was as desirous that the saints should have hope as that they possess faith or charity. In the fifth of Romans he points out two ways to hope. First, he starts with justification by faith, then peace with God, then grace wherein we stand. At the end of this delightful way hope springs up with rejoicing. Blessed is he who travels to the mountain of hope on this road. But Paul knew that there were many in Rome who were strangers to such a road. Their faith trembled under sore trials Peace they did not know, and it was hard to be steadfast. They were not traveling on the beautiful road of peace and rejoicing. Yet none needed hope more. There is a road to Hope through the valley. The gateway is Tribulation. Lift up your eyes you who are under the rod. Walk on through the trying and burning sands of Patience, then climb on over the rough rocks of Experience. In one you are weary and tried; in the other there are wounds and bruises; but keep to the path, there is Hope at the end. What matters it which way we take so we reach the hills of Hope? How often may we sing, with the change of a word, the old Scotch song:

"O, ye'll take the high road and I'll take the low road,
And I'll be in (Scotland) Hope-land afore ye."

—Alexander Blackburn.

—We respectfully move that somebody inform the authorities at Raleigh that there is a law on our statute books forbidding the sale of liquor by any and by all who may just choose to sell it any time and anywhere.

NOTES AND PERSONALS.

—We regret to learn that Dr. P. H. Fleming, Greenville, Ohio, slipped and fell on the ice recently and suffers a fractured arm in consequence thereof.

—Rev. G. O. Lankford, Wadley, Ala., writes hopefully of Mrs. Lankford's condition now and if improvement in her health continues a few more days, as during the past two weeks, he will be able to resume his pastoral duties, and also his letters to The Sun.

—Sun readers will welcome the cheering, hopeful letter of Rev. W. L. Wells on another page of this issue and to learn that the work goes well at Columbus, Ga. Bro. Wells is a man of piety, push, prayer and perseverance and may ever be counted on to do his best in building up the Master's cause wherever he is called upon to serve.

—At the close of the series of meetings at Elon College last Sunday night, fourteen united with the church. We do not know how many conversions there were; but the meetings were well-attended and we feel like they were of goodly and uplifting influence amongst us. Mr. and Mrs. Butler, singing evangelists rendered invaluable aid with their glorious gospel songs.

—Our good neighbor, O. W. Crowson, till recently editor of The Burlington News, has purchased and become editor of The Durham Sun. Which means that there will be something worth while doing in newspaper circles in Durham soon. Crowson, besides being a good fellow always, is a live wire at the editor's desk and brings things to pass. We congratulate Durham.

—Rev. J. W. Holt, Burlington, went Tuesday to Greensboro to visit Bro. Riley Sutton who is in the hospital there recoveing for a recent severe and critical operation. Bro. Sutton has been for many years an interested and active layman in Bethlehem church and has a host of friends who wish for him continued improvement and speedy recovery.

—By the use of typhoid fever serum the United States Army is being rendered immune to typhoid fever, there haveing been only 39 cases during the year 1911 among 45,000 regular troops. Army officers believe that the ravages of typhoid may be easily reduced throughout the entire country by at least 75 per cent. if the serum is used.

—Miss Mamie Kernodle, Union Ridge, N. C., daughter of ex-Sheriff P. T. Kernodle, and a most loyal and active member of Union church, was carried Tuesday to St. Leo's Hospital, Greensboro, for operation and treatment. Her hosts of friends will remember her in their devotions and pray for her speedy recovery.

—Superintendent R. L. Davis, of the N. C. Anti-Saloon League, after addressing a Charlotte audience last Sunday afternoon, displayed eight pint bottle of whiskey, all purchased the day before in Charlotte, three from as many drug stores, and five from different clubs, all of this whiskey being sold in violation of the law; and the policemen were doing nothing, as they were in Raleigh, to enforce the law.

—The Brotherhood Bible Class of our Third Church Sunday school, Park Place, Norfolk, issued unique and handsome cards of invitation to their second Annual Banquet, Thursday, P. M., Feb. 1. From reports the cards did their work, and the social evening at Bro. B. S. Nichols, 517-35th Street, was well attended and much enjoyed. Third Church in Norfolk and its Sunday school are evidently doing things that count. There are continued evidences of activity and growth here.

—Since the campaign against the hookworm disease in North Carolina began some two years ago 63,625 cases have been examined at the dispensaries and 28,202 cases treated. Physicians over the State have treated 24,709 cases, making a total of 52,911 people treated for this disease during this campaign. And yet when it began there were many who said there was little or no hookworn disease in North Carolina. Moreover, about 200,000 pieces of literature concerning the disease have been sent to approximately 50,000 people.

—We certainly cannot be accused of taking much of our space in pleading with our subscribers to renew, and with our pastors in urging them to increase The Sun circulation; but the time of year has come when this is a necessity. Labor and paper have so increased in price that we are compelled to urge our friends and patrons to meet their obligations with us and help us out. Brethren, if you are due The Sun, send us your subscriptions. Pastors, if you have not urged your people for a twelve months to subscribe for their church paper, don't you think it your duty and count it your privilege to do so now?

—Post office inspectors were busy last year and did much to put the schemers and fraudulent operators out of business. Promoters and schemers who had used the mails to filch $77,000,000 out of a gullible public were estopped, and many of them put away. During the year 529 individuals were charged with using the mails fraudulently. Of this number 196 were tried and 184 convicted. During the year 429 post office burglars were arrested—post masters, postal clerks, city and rural carriers, and railway clerks. All of which indicates that though many are busy violating law, others are equally busy enforcing it.

—It was not because of Bro. "Bob." Peels' looks that his people gave him a pounding to be proud of; but in spite of his jocund and ever well-kept bodily appearance, and further, too, because they knew R. H. deserved it, and their own gratitude to him demanded it.

—Deacon J. O. Wiggs of our Berkley Church yearns with his brethren for the recovery of their beloved pastor, Rev. M. L. Bryant, who is at an Asheville sanitorium. "But the ministers of our city," continues Bro. Wiggs, "are helping us out in a most charitable and brotherly manner, and we are having services every Sunday as usual. These volunteers are not confined to our church and we appreciate much the many kindnesses shown us both by our own preachers and by those of other denominations. The Lord has been good to us in our dilemma and my prayer is that our members may be filled more with the spirit which has actuated our friends to help us in time of need."

—Wonderful indeed is the vigor, of mind, spirit and body, of our venerable brothers Rev. Thomas Holmes, D. D., Nov. 24th of 1911 closed his ninety-fourth year. Since that date in response to tokens of esteem, sympathy and love, he has written 242 good, long loving letters, besides uncounted cards. Besides this voluminous correspondence he writes often for the current periodicals. The Herald of Gospel Liberty and The Christian Sun, in particular. (This week we have from his pen in another column an article of profound thought and of spiritual vigor). But more than all this Dr. Holmes now has on the press a book entitled "The Kingdom of God—Studies from the Viewpoint of 'Our Father.'" It is not given to many men to accomplish as much in a life time as Dr. Holmes and to keep the wheels going at even and rapid pace till in the 95th year. Here is wishing our brother many more years of activity and usefulness here before he goes up higher.

—There is retribution in history. And times change. In 1560 a Waldension preacher, Paschale, was burned in the presence of the papal court, for preaching against Catholicism, near the Vatican in Rome, Italy. Now a $200,000 Waldension church is being erected almost on the same spot.

SUFFOLK LETTER.

The Printing Press and Photography have done much to enlighten the world and to put man in touch with all places and all peoples. Moving pictures can show more people in one hour for five cents than they could see for themselves in months at great cost. Some Sunday editions of Metropolitan Dailies contain matter enough to make a five hundred page book, and the paper can be had for five cents. Of course much seen in the pictures and in the paper tends to demoralize the young and to caseharden the old; but that is the evil, the thorn with the rose.

It is useless to preach against pictures and the Press, as such, because they have come to abide. The task of teachers and parents is the purification of these two institutions of power. Society must not blame the publisher nor the picture-man for what society herself demands. Whenever public sentiment is delivered from depraved taste the evils in newspapers and picture shows will drop off like dead limbs from trees when the wind blows. The work of the school, the church, and the home is the creation of a pure public sentiment that will reject the coarse, the scandalous, and the impure. This can be done by persistent precept and example. Public sentiment has cleansed the streets and places of vulgarity, profanity, and drink in large measure, and it can demand clean papers and pure pictures. It is sad to reflect that public sentiment, so far, does not disapprove the scurrilous in print and the vaudeville with moving pictures. The Press and stage present what the public enjoys. There is, however, a tendency to more decent papers and this will come, later, to the picture shows. Some, yea many, of the magazines are decent publications with high standards of morals and refinements, honestly striving for high and noble ends. In fact many Dalies are clean sheets with the uplift of humanity indicated on every page. Then the Educational and Church journals stand for what is best in society, in business and in politics. I suppose that it is safe to aver that the Press already is a power for what is wholesome in society. What would the average man know of his own land, much less of Europe, Asia, and Africa, were it not for maps, pictures, and papers. Little children see the pyramids of Egypt, the walls of Jerusalem, the English House of Parliament, the Capitol at Washington; the river Nile, the Jordan, the Thames, and the Potomac. The map-maker, the artist, the printer, have all united in this world service. In fact the imagination is a great artist painting pictures for us all the time. We carry the pictures in our thought, they work on our feelings and determine our experience and conduct. That cold plate on which the picture is formed and that cold type on which thought and form are multiplied are not so cold after all. They warm into the glory of beauty or the melody of song. Press and Pictures are our friends. They tell us of departed glories and departed loved ones. That wrinkled face on the wall tells of prayer, love, and service inwrought into our very selves. Through generations mother's face will speak to descendants and claim their respect and admiration. When their bodies have returned to dust those photo-faces will shine with the luster of the living age; white from the cold plate of the photographer those dear faces will speak to our hearts, while from the cold face of the type will come forth the precious word of God. Smear that cold type face over with black ink and let the Press put its black cheek against the white sheet and imprint upon it the story of love.

W. W. Staley.

NORFOLK LETTER.

The second annual banquet of the Brotherhood Bible Class was held last Thursday night at the home of B. L. Nichols. About fifty guests were present, and the affair was most pleasant. The spacious hall and the parlor were decorated with the national flags and bunting, the sitting and dining rooms were decorated with the class colors, orange and green. Interesting games were played. An apron sewing contest by the men created much amusement. Dr. J. W. Manning, having sewed the best hem, received the first prize, a pair of sheers; Bro. T. A. Twiddy, the consolation. A two course luncheon was served. After the first course, a humorous auction sale took place. Numerous articles were sold and paid for in beans which represented dollars. The article called "Recollections of Childhood," proved to be a bunch of switches. Other were equally humorous. A more sociable and congenial group of men and women could hardly be got together.

At Sunday school yesterday the "Brotherhood" came out ahead of the "Reapers" in their contest. However, the ladies are only five counts behind.

Our new chairs for the primary department were used yesterday. We hope to have the graded primary work in full swing by next Sunday.

The "Children's Service" was held yesterday morning. It is planned to make this a special feature on the first Sunday of each month. This service, which was immediately followed by the communion, proved very inspiring. About forty children occupied the front seats. The subject was "The Good Shepherd and His Sheep," the pastor relating the story of "Frisky and Pietro." At a given signal, the choir sang softly and impressively a song of the Shepherd and His Lambs.

Some of the reports not being in, the banner which should have been awared last week will not be awarded until the coming Tuesday.

Yesterday morning Rev. G. S. Morrison, a preacher in the Methodist Church, supplied for Bro. Bryant at Berkeley. In the evening, Rev. W. T. Green, pastor of the Methodist Church there, very kindly supplied. A. M. Hanson.

Monday, Feb. 5, 1912.

In connection with the note elsewhere on "North Carolina Child Labor," Mr. W. H. Swift, Field Secretary, Greensboro, N. C., writes us this personal note whose sentiment we endorse:

I am enclosing you herewith a little printed slip which shows in brief what the North Carolina State Child Labor Committee is, and the purpose for which it exists. I wish you to understand that I have no desire to create any general opinion that our cotton mill manufacturers or other manufacturers in North Carolina are slave drivers. On the other hand, having visited these mills I say to you that no fair minded man can go through the mills in North Carolina and look at the operatives without coming out thoroughly convinced that there are entirely too many children employed in this work. There is either one of two thing: Many children employed in the mills in our State are much younger than would rightfully admit to the mills those who are engaged in it. If you have any doubt on this subject I ask you to take the trouble to make inquiries among the people who know, or better, to go to these mills and see for yourself. I do not think the manufacturers are to blame; it is the sentiment of our whole State which permits this condition to exist. We are told that children must be admitted to the mills in order that a certain few of them may aid in the support of needy families. I cannot see why a child who has been so unfortunate as to lose his father should then be punished by being placed in a mill at an early age and kept there so as to deprive him not only of the proper training for life, but in many cases actually takes away from him his physical strength. I am not over-stating the case. Our people owe it to their children and to the future generation to wake up on this subject."

We do not think Secretary Swift is overstating the case and the work his committee is doing seems to us timely, sensible and highly plausible.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

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Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

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The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

THE TEACHER PROBLEM.

Superintendents everywhere will tell you that their greatest difficulty is getting enough able, energetic and enthusiastic teachers. It will probably be so in most schools for years to come. No one can deny that the position of teacher is the most arduous and trying of any in the school. It is no easy matter to provide entertainment and mental food for half an hour in a class of ten to fifty people of varying tastes and opinions. No Sunday school will ever attain the ideal in a set of teachers; the hope lies in moving somewhat nearer the ideal.

The first remedy I wish to suggest is the establishment of a teacher training class in the school. This class should be organized by the superintendent, who should not call for volunteers to join the class but pick out ten people that he thinks have in them the requisites of good teachers. Do not take those at present teaching unless you can have the teacher training class meeting at a different hour from the school. Let this class go on with its work until the course is completed. Out of the ten the superintendent should be able to get two or three who will agree to become teachers permanently in the school. It will then be time to suggest to other teachers taking the course and give the places of the less successful teachers to those who have taken the course and found to be worthy.

The second suggestion is to furnish the teacher with better working tools. In country schools there is usually no accessible library for Sunday school teachers and in towns and cities it may not be convenient for the teachers to attend the libraries. The school at least owes to teachers to provide with some of the many commentaries and teacher's monthlies that are published. Our own publishing house gets out a very valuable teachers' monthly. The David C. Cook Pub. Company, Elgin, Ill., has a fine line of teachers' monthlies for all grades. Do not give the teacher of the Beginners' department Peloubet's notes, but get helps especially designed for that department.

The next thing I would insist upon is probably as important as any other; that is, do not change teachers every year. If a teacher is making even a moderate degree of success let him keep the class until you are positive you have a better man. It is the duty of the superintendent to know at all times how each class is progressing and he ought to be able by the exercise of a little oversight to learn this. Frequently enquire of pupils how they like a teachers, and if so, why they like him. Tell other teachers of the things that attract.

Finally, seek to devolop the class spirit. Let the member and teacher feel it is their class. Let the teacher who starts in with a class of beginners carry that particular class on for years. Change literature when the occasion demands, but do not change teachers unless there is a good reason. Many a class has been ruined because a teacher the pupils loved was taken away from that class and some one of different temperament was substituted.

Encourage regularity of attendance among teachers. Require teachers to notify the superintendent when they are to be absent. This discourages irregular attendance. Have the teachers frequently entertain their classes. Insist that the teacher know the every-day life of the pupils, their homes, their conditions, their hopes and ambitions. Especially is this necessary among the boys and girls in their "teens."

NOTES ON THE C. E. TOPIC FOR FEBRUARY 18.

Subject: "Yes" and "No;" When to Say Them. Psalms 57: 1-11. (Led by Lookout Committee).

When the "Sweet Singer of Israel" composed the chapter that forms the lesson he had in mind both life's temptations and the way of escape. We are told that he was a man of unusual conscientiousness. He never committed a sin but what he afterwards suffered untold hours of remorse. It is a higher trait of Christian character to realize one's sins and regret them than it is to go on in stolid indifference to our faults and shortcomings.

Both "Yes" and "No" are small words, but great questions have been decided by the use of them. Wars have been averted or hastened by them. Great moral questions and little matters of every day life are decided by them. Lives have been set on the upward way by the resolution expressed in one of the words or turned into the other way that is led by despair by the failure to say Yes or No at the right time

In our legislative bodies speeches upon speeches are made for or against a new law correcting some evil in our civic relations, but it is ever the final "Aye" or "Nay" that decides whether or not the bill shall become a law.

It is "Yes" or "No" that decides when you are asked to help in the work of the Society, the Sunday school or the church. Small words indeed, but so much depends upon them. If you say yes you may help the pastor, the superintendent and the cause of the Master. Say no and the cause will lack your support, however small, and to that extent both you and the work of Christ will be losers.

Study to learn the words and when to use them; then have the courage to use them. Samuel, Daniel, Christ and many others used them under more trying circumstances than yours.

Short Addresses for the Young Members.

1. To find in Christ, the swordless founder of a mightier empire than those wonder compelling creations of Alexander, Caesar, and Charlemagne, may lend inspiration to an orator or historian to embellish a peroration or a page, but this discovery will never enable the world to contemplate the future with such tranquil assurance nor to approach Jordan's chill tides with such fearlessness as to find in him one who receiveth sinners, who is full of mercy and love and is intercessor and a Savior.

2. Finding Jesus to be Christ changes our lives through recognition of new and imperial relationships we sustain to him. He is our King and we must obey him rather than ourselves or all others; our judge, and his favor means more than man's; our Resurrection, and, if we wear immortelle, he bestows the wreath; our Glory, and if our eternity be among the blest hosts of heaven rather than amidst lurid destruction from the presence of God and the angels, it is through the disciples of his word. Therefore in all things we give him pre-eminence and bring our lives into conformity to his will.

3. Most Christians are so poorly educated on the subject of giving that the dollars they contribute assume twice their size. If he has given five dollars in dimes and quarters without keeping account of the amount, he is quite likely to believe that he has given ten.

M. "No" when tempted. Matt. 4:1-11.

T. "Yes," when God speaks, 1 Sam. 3: 2:10.

W. The hardest "no," Matt. 16:24-26.

T.The hardest "yes," Matt. 26:37-42.

F. The loudest "no," Tit. 1: 15, 16.
S. Peter's "no" and "yes," Acts 10: 14, 34, 47.
S. Topic.

Topical Analysis.

1. Say "No," when—
Satan asks you to do nothing.
Asked to kick about everything.
The Devil asks you to stay at home.
11. Say "Yes" when—
Christ asks you to believe and obey.
You hear the invitation.
You receive the vision of service.
Christ says into all the World.
3. Examples of wrong: when—
Judas said "no" at Jesus' trial.
Felix said "no" to Paul.
Adam and Eve when they said "Yes" to the serpent.
4. Examples of Right: when—
Jailer said yes to Paul at midnight.
Samuel's yes to the Master's call.
Moses' "no" to the Egyptian throne.
5. Are You Saying "Yes" when—
Christ calls you to service.
The society calls upon you to work.

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BAKING
POWDER
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Economizes Butter, Flour, Eggs; makes the food more appetizing and wholesome

The only Baking Powder made from Royal Grape Cream of Tartar

NOW IS THE TIME TO RESPOND.

The treasurer of our General Convention, Rev. L. I. Cox, in the last issue of The Sun called upon those who made pledges at the last convention to pay the amounts subscribed in order that he might meet bills that the convention owes.

We trust that it will bring forth the desired results. All of he pledges are long since past due. Several letters have been written, and as a last resort Brother Cox printed the names of the subscribers.

Obligations are always important, but when they are made to a church enterprise, and upon the strength of such pledges officers assume other obligations, there is a double duty to pay. These amounts have not been met simply because of oversight and procrastination. The subscribers are our best folks. We know everyone will pay his subscription. We are counting upon you.

THE LAYMAN—HIS DUTY, PRIVILEGES AND OPPORTUNITY.

I propose to speak of the converted layman, the layman who has really been regenerated so that he is a new creature. In this connection, when I use the word layman, I use it in its broadest sense, taking it to mean both men and women.

The layman owes a duty to his (1) Savior; (2) Church; (3) Fellowman.

What is his duty to his Savior? First of all, he should love Him, worship and adore Him.

It is our duty, as in a feeble way, showing our appreciation of what He has done for us, to assist in every way possible, the carrying forward of the work of the Church. The church is the divinely appointed medium through which man can best work.

What can we do for the church?

Attend its services, assist in them in every way possible, and heed what is said and done there. Not all do even that much.

Frequently we see people who can sing, sit through a song, or sometimes through a service, and never sing one note. We can help by speaking. There are laymen that keep quiet who if they would get up and make a talk at the prayermeeting next Wednesday night would electrify the whole meeting. There are Christian men and women here this morning who would be scared themselves if they should hear their own voice in audible prayer. Pray, yes, they pray, but silently, their lights, in a measure hidden. Brother, sister, down deep in your heart don't your conscience tell you that you have not been doing your full duty along that line? Will you not resolve here and now to do your full duty in regard to these things. These lines will be of no benefit if they do not help some one.

The layman's duty to his fellowman. What is it? In the first place, in a certain sense, we must realize that we are our brother's keeper.

If you saw some one standing on the brink of a precipice, and by speaking a words to him you might save him, you would do so, wouldn't you? That friend of yours with whom you associate daily, and is not saved—have you spoken to him? If not, have you done your duty? That boy or girl, that man or woman in your Sunday school class, and is unsaved. Have you ever taken them aside and privately talked with them personally, about their soul's salvation? You haven't? Have you done your duty? If not, won't you resolve to do it? I expect we could have some conversions to report soon if each teacher in the Sunday school would do that.

Yes, we owe a duty to our Savior, our Church and our Fellowman.

Now, with regard to our privileges as Layman. I might just use the word privilege, instead of the word, duty, and repeat all I've just said. It is indeed, and should be esteemed a blessed privilege, for you and me to be allowed to approach the God of the universe and commune with Him, and realize that He is our heavenly Father and that we are His children, that we are heirs of the kingdom. Do you realize it? Can you comprehend it fully?

What a joy and privilege it should be for us to do what we can to further the kingdom in the world, and to help those who are lost to be saved. Did it ever occur to you, that your friends who are not saved are not simply in danger, of being lost, but that they are actually

lost now and will forever be if they are not saved. Oh, brethren, we are just playing at Christianity.

We employ a preacher, pay him a salary, come to church occasionally, some of us, some never even come, and then we expect the preacher to make a success of things; get the community saved, which would be a hard enough job if he could devote all of his time to it, but really so many of us, require so much of his time going around patting us on the back and keeping the feathers rubbed the right way, that the preacher hasn't much time for anything else. It is our privilege to be trees, not posts. Did it ever occur to you to consider the difference between a tree and a post? A tree is something with life and vigor, growing, capable of bearing fruit, getting stronger and stronger with the blowing of the storm and the passing of the years. It requires but little care. The post is not so. It has no life, decay is working on it all the while, and presently it is found leaning, and it requires a lot of care to keep it straight and keep it painted and whitewashed to hide the decay and the bugs and worms that are eating it away. Oh, how much like a post some of us must seem to our pastor. We take so much of his tim and effort to keep us from falling and to make us presentable to the public eye. How long do you suppose a large business concern, a bank, wholesale house, or department store, would be able to succeed if they left as nearly all the work for the president of the institution to do as we leave for the pastor? It would surely fail and that right early.

Now what about our opportunity?

There are many things which might be mentioned as opportunities for the layman if time permitted. By the very nature of things, some apply to our church here and some do not.

Again, I might combine the words Duty and Privilege and what they embraced would make opportunity. With reference to opportunities, I will speak more directly of our work here.

It should be accepted as an opportunity to attend the services of the church. Take an instance, the Sunday school, a goodly number of our church membership attend the Sunday school—more of them than any church, I think, with which I've ever been associated, but yet, there are quite a good many who do not take ad antage of the opportunity.

The prayer meeting is a place where the layman has an opportunity to exercise his gifts, in speaking and praying. I am convinced that we are too much afraid of speaking and of public prayer. If you have never done so, if you will begin to take advantage of the opportunity that the prayermeeting affords of thus exercising yourself spiritually, it will be to you by way of growth and development what the gymnasium is to the body physically.

And there is the Endeavor Society. As its name, Y. P. S. of C. E., indicates, primarily a young people's society—a society giving special opportunity for the young people, and I am sorry to see that so few, so very few, are taking advantage of it. Instead of three or four here this evening, who will take any part in the meeting, there ought to be 15 or 20—and aside from taking part in the meeting the Society affords a fine opportunity for doing work along various lines of Christian activity.

The opportunity is frequently before us as laymen to speak with some one about their spiritual condition, or about their soul's welfare. We say we cannot do that. But we meet people, we will ask about their health, about the health of their families, about crop prospects, about business, about building, about the weather prospects, and whether we think the weather man has missed it again in his latest weather prognostication, and many other things, but about the more weighty subject of the soul and its welfare—never a word. We say we can't—really, is it that we can't, or is it simply that we don't? I fear just there we fail to lay hold of one of our greatest opportunities.

Now a word with reference to our financial opportunities, and I would preface what I shall say along that line, by saying, that this little band of workers here, is the most remarkable in that respect of any with which I have ever been thrown in contact. But after saying that, I must also say, I believe we are far from doing our best, and far from doing what we ought to do, and that we will not measure up to our opportunity until we give, in a regular systematic way, at least one tenth of our income. You say, Oh, I can't do that. You can't? Do you know you can't? Have you tried it? Try me and prove me, saith the Lord, and I will pour you out a blessing that there shall not be room enough to contain.

I believe that is the divinely appointed way, and approved plan, and I believe we are not going to succeed best until we adopt it. For many years I believed it was the proper thing to do, and that I ought to do it, but I told myself that I could not afford to do it, that I would be giving too much. Finally, after fighting the matter out, I decided that if it was right I ought to do it, and if I would, I could trust God to take care of results.

Since that day, I am here to testify, that I have contributed more than ever before and have not been hurt by it, but have found much joy and happiness in being able to do the little I have, and in helping the various causes I've been permitted to help.

We have now 114 members of this church all told, several of them children having no income, and a few are non-resident members, not contributing at all, so there is left a rather small contributing membership. A membership with varying incomes, from small, to (I would say) fair, for I suppose not one amongst us has more than a fairly good income.

Yet I firmly believe if every one would begin now, and give a tithe of such income as we have, that we would be actually astonished. I hardly dare to hope—in the sense of expectation—to see that done, but I wish that I had the power of eloquence, or the earnestness, or the personal influence, some one power that I might use, or all of them combined, I would use them with all the force at my command to get you to see this as I do.

I believe that if each member of this church would do that, the thing we are looking forward to, as being the great burden under which we are to place our shoulders in the not far-distant future—that of a new church building—would vanish like the due before the morning sun, and by the time the building is a necessity the funds would be in hand, not simply provided for as was the case of Brother Kerr's recent wonderful high water mark achievement in the way of a church building.

I wish each one would think over this part of it, and pray long and earnestly and ask the Lord to show you your duty and to give you strength of heart and purpose to do it.

And in the final summing up of our Duty, Priviliges and Opportunity, I would say, do not be ashamed of the principles of the church to which you belong.

I do not want to be misunderstood in what I am about to say now—though I say it without any apology, and with no desire to offend any one. I do not believe we are as loyal denominationalists as we should be. I have said before and I repeat it now, I do not believe in sectarianism, but I do believe in denominationalism. If I did not think the Christian church and the principles for which it stands, were the nearest right of any I know of, I would leave it at once, and join the one I thought nearest right. If we believe the Christian Church stands for those principles for Christian thought and unity which will draw Christian men and women closer together, I believe it is our duty to talk them and press them.

I believe it is a privilege to tell to other church members, many of whom down in their hearts believe exactly what we stand for if they only knew it.

I believe it is one of the greatest opportunities we have before us now as laymen of this Third Church. It is very nice to have members come to us because they like the pastor, or because they like the social personal touch here with us, but I would rather see men and women come and band themselves together because of the principles of broad, loving Christian fellowship on which we stand. I have said, and I repeat it now, that every move that has been made during the past 25 years, of which there have been many, looking toward the unity of thought and action in the Christian world at large, has been a step toward the position which we as a people have held for a hundred years, and I say, without fear of a successful contradiction, if the Christian world ever gets together it has got to do it just where we stand, for there is no other foundation sufficiently solid, and at the same time sufficiently narrow and broad, on which to stand—the Bible.

Brethren, do you believe you are doing your duty along all these lines fully? Have you been saved, have you been healed? Have you returned to thank and praise Him, and are you showing your appreciation by doing all you can to help the cause you profess to love?

(Dr. J. W. Manning before the Third Church, Norfolk, Va n a decent Sunday morning).

ELON COLLEGE LETTER.

The College has for the past ten days enjoyed a gracious revival service. Dr. Atkinson, our pastor, has unfolded and expounded the Word, and that means that our students and citizens and visiting friends have heard the Gospel in its simplicity, its purity, and its power. How Dr. Atkinson can do so many things and do them all so well is a marvel to those of us who know the almost infinite ramification of the multitudinous tasks that confront him for solution or performance. But so successful has his preaching been in this series of meetings that Dr. Watson declares that he intends "to get out an injunction at the next session of the Alamance Superior Court to restrain him from doing anything else except to preach." If the Doctor gets his injunction granted, I am afraid Alamance will lose a good citizen, for Dr. Atkinson is a versatile, energetic, energizing gentleman, can do more than most folks, and just must have employment, and would move to a place where the injunction would not be operative, to Brother Beale Johnson's fish-pond, or, for instance, to Dr. Staley's study, or to Brother Lee's unsurpassed outlook on the enticing Nans mond. We are glad the Doctor can preach, and do other things he just must, for every boiler needs a safety-valve.

The singing for our protracted services has been under the leadership of Rev. and Mrs. Charles Underwood Butler, traveling song evangelists. Mr. and Mrs. Butler were first heard in N. C. at Dr. Torrey's great revival in Winston-Salem about two years ago. Brother K. B. Johnson heard them there and secured their assistance for a series of services at Wake Chapel Church. They then held a service for Brother L. F. Johnson in Raleigh, and still others, for Dr. Staley, in Suffolk, Rev. L. E. Smith, in Greensboro, and Dr. Atkinson at Pleasant Grove, Va. Everywhere they have been among our Southern brethren only words of heartiest praise have been accorded them. We are used to good singing at Elon all the time, yet we felt that trained song-evangelists would help us as others and so the invitation was given and accepted. We expected great singing and we have had it; not only so, but these devout servants of the Master have done most telling personal work among the students in the College dormitories and the private student boarding houses of the village. The result has been the conversion of a great many and the reclamation of those who had grown cold in their service to the Lord. When the meeting closed on Sunday evening, last, there were very few left in the entire student body who were not professing Christians. A great many joined the church here and some signified their desire to join elsewhere. The meeting has built us up spiritually, deepened our determination to live nearer the Cross than we ever have before, and given a new impetus to the Elon spirit, which has appropriately been called the Christian Spirit.

Brother Butler and wife were to go from here to Greenville, Ohio, to assist Dr. Fleming in a series of meetings, but that service has been postponed because of an accident which Dr. Fleming has suffered. His arm has been fractured at the elbow by a fall on the ice. His many friends here sympathize with him in this affliction.

W. A. Harper.

ELON COLLEGE NOTES.

The annual protracted series of meetings closed Sunday night. The meeting was attended by a large concourse of people from the Hill, the surrounding communities, from Burlington, Raleigh, and Greensboro. Mr. and Mrs. Butler have greatly endeared themselves to the people here, and Dr. Atkinson would have done so, if he were not already endeared to us.

We were favored recently by a nice visit from Mr. and Mrs. L. M. Clymer, of Greensboro, who came to see their daughter, Miss Thelma, and also attended the meeting.

Rev. and Mrs. L. E. Smith, two loyal alumni, spent the night Thursday at Dr. Atkinson's.

Capt. and Mrs. Angel, Greensboro, were attendants on the revival services this past week.

Mr. R. M. Morrow and Miss Bessie Holt visited Mrs. Harper last week and heard Mrs. Butler's talk to ladies only last Wednesday.

J. C. McAdams has been awarded the contract to do the wood and mansonry work on the new porch to be erected at the West Dormitory. He is also to build the new church house for the Hines Chapel brethren.

The C. W. Teany Fire Escape Co., Glenwood, N. C., has been awarded the contract to install the fire escapes on the Administration and on the East Dormitory.

The Clio Society will give its annual public entertainment on the evening of February the 22nd. There will be a debate upon the tariff, orations, songs, snapshots, etc. A good time is anticipated.

The Department of Expression will give a public entertainment in the form of a play, entitled The Freshmen, on Saturday evening of this week, for the benefit jointly of the Athletic Association and the Gymnasium room at West Dormitory.

Dr. E. U. Hoenshel, Dayton, Va., will deliver two lectures here on February 14 and 15. His subjects are not yet announced, but he always has something good. Dr. Hoenshel is a favorite at Elon.

Prof. W. P. Lawrence will deliver the second of the series of Faculty Lectures for this year on Manday evening, Feb. 12, his subject being, "O. Henry—The Greatest Short Story Writer." We are anticipating a rich treat in this discourse. Prof. Lawrence is a specialist in the field of the short story and speaks the final word in that regard. His courses here on that theme and his course given at Wooster last summer have won him high rank as an authority in this department of English Literature.

Dr. N. D. York, Mebane, N. C., visited his daughter, Mrs. N. F. Brannock, this week.

Miss Annie Watson has returned from an extended trip to Virgilina, Va.

A. L. L.

THE CHRISTIAN ORPHANAGE.

Rev. Jas. L. Foster, Editor, Elon College.

Officers of the Orphanage.

Jas. L. Foster, Supt., Elon College, N. C.
J. O. Atkinson, Chr. Board of Trustees, Elon College, N. C.
O. L. Barnes, Treas., Elon College, N. C.

(Note: Error, 52nd week of $100.00, and not detected till too late to correct last week. The report said: Total, $4,995,13, when it should have been $5,095.13.)

Amount brought forward $5,095.13

Thanksgiving Offering.

Bethlehem, Ala., N. C. ..$3.10
Dendron, Va. 11.41
Ladies' B. S. U., Suffolk, . 5.00
Mt. Pleasant, N. C. 2.34
Monticello, N. C., addt'l. . .30
New Hope, Ala. 6.58
Sumner, Ill. 3.41
Rev. J. J. Summerbell, D. D. 1.74
Ingram, Va. 10.52
Amount 53rd week $44.40
Grand total, 1911, ...$5,139.53

WEEKLY REPORT, 1912.

Dues.

Nancy Clarine Gattling .... .10
Ivin Whitmore ..... .10
Annie Pearl Way ..... .10
Wm. Allen Hunt ..... .25
Elizabeth Hunt ..... .25
Paul H. Brantley ..... .10
Dwight Lankford ..... .10

Monthly S. S. Offering.

Linville, Va. $1.08
Apple's Chapel, N. C. .... .40
Greensboro, N. C. 2.48
Suffolk, Va. 17.19
Bethlehem, (W) N. C. 1.47
Wentworth, N. C. 1.00
Graham, N. C. 2.00
Liberty, N. C. 1.00

Special Offering.

Chas. D. Johnson 5.00
Mrs. Bettie Gates 3.00
Mt. Zion, N. C., Thanksgiving offering:
Mrs. Mary Bradley 1.00
Miss Georgie Bradley ..... .50
Miss Blanche Bradley .... .25
Earl Bradley ..... .25
George Bradley ..... .25
Guy Rogers ..... .25
Henry Tate ..... .25
J. M. Workman ..... .25
Oscar Richmond ..... .25
J. B. Richmond 1.00
Miss Maud McAdams ..... .50
Miss Julia Tate ..... .25
Miss Etta Compton 1.00
Mrs. J. J. Whitely 1.00
Liberty, N. C. 1.00
Prof. W. A. Harper 5.00
Amount 1st week, 1912 .....$50.69

Elon College, N. C., Jan. 31, 1912.

My Dear Children and Friends:

We felt that our 1911 work was over when we turned in last week's report—but to our good luck we made a mistake, and did not find it out till too late to correct last week. So here's the correction—"$100.00 error last week—report should have been $5,096.13 instead of $4,995.13. And then, since quite a number of Thanksgiving Offerings had come in we add $44.40 which gives us a grand total for 1911, $5,139.53. We are grateful for this liberal report. This enables us to pay off all our running expenses with the items of permanent improvement and equipment which have been mentioned from time to time. We ask all the cousins to write regularly so as to keep up their department.

We earnestly solicit many of our larger Sunday schools to take up the matter of support of an orphan or five dollars per month. This could easily be done by having Orphanage day and take up general collection from all of the school—or let a class take up this as their special work. Also it seems to us that there should be other individuals who would join Bros. Carlton of Durham, N. C., and Johnston, of Graham, N. C., in sending us $6.50 or $5.00 per month which we will accept and give credit for support of child. Who will do so now? We have a friend who will be the 20th person to give $50.00 each and pay off the $1,000.00 mortgage which we owe on our building. Will you be the 19th or 18th, as the reports may come? Write me at once.

We have had many colds since the snow and ice, but no pneumonia.

The trustees accepted five other children January 25th.

Many disagreeable Sundays have come lately; these disagreeable Sundays hit the Orphanage hard by making offerings small. January, 1912, shows the $50.69. This puts us at about $1.00 per capita for this cold weather. Somebody has forgotten us lately. Have you?? Every gift helps. When have you sent us a dollar?

We turn our face to the great 1912 with hope, faith, determination on our part; and with trust in God and confidence in the people for the support of the orphans. Yours for service,

Uncle Jim.

Ivor, Va., Jan. 9th, 1912.

Dear Uncle Jim:

Mama takes The Christian Sun and I like to read the children's letters. I want to join the Band and help the Orphanage, so I will enclose a dime in this piece of card board.

With best wishes for a happy new year to you and the cousins. Sincerely,

Paul H. Brantley.

Found the money O. K., Paul, and so glad to know you are to join our Corner. A hearty welcome.

Franklinto, N. C., Jan. 11th, 1912.

Dear Uncle Jim:

We want to make a good start this new year and we certainly intend to mean more to the Band this year than read the letters and would be delighted to know "Uncle Jim." We would be so glad to have you visit us.

We will pay up to March. With love.

William Allen Hunt,
Elizabeth Cook Hunt.

Thanks, children. I would love to come to see you. You have made a good resolution; kept it, and let us receive your nice letters often.

Dendron, Va., Jan. 12, 1912.

Dear Uncle Jim:

I am a girl eleven years old. I would like to join the cousins. I go to school every day; I am in the fifth grade. I guess some of the little cousins go to school. Enclosed find one dime.

Your niece, Ivin Whitmore.

Welcome, Ivin. Our children go to school, but the weather has been so bad they have had a hard time to get there.

Sanford, N. C., Jan. 8th, 1912.

Dear Uncle Jim:

I will write my letter and send my dime for January.

Uncle Jim, I have been to school one day. We have a new building and I think it is nice. My teacher's name is Miss Nell Richardson, from Kenly, N. C. I like her fine.

Well, I will close with love to you and all. Your niece,

Annie Pearl Way.

Glad to know you are in school again. Good health is to be prized above all earthly things.

Gates, N. C., Jan. 23rd, 1912.

My Dear Uncle Jim:

I am a little girl eight years old and want to join the band of cousins. I have one sister and two brothers. I have no mother; she has been dead two years, but I have a dear, sweet father. We go to Rynoldson high school and I am in the third grade. I hope you and the cousins had plenty of wood during the snow, for Choan River froze over and stopped the boats from running, but I enjoyed skating on the ice.

My grandmother Gatling is sick in bed with the lagrippe; she hasn't been up at all in two weeks, but hope she will soon be up again.

Enclosed you will find a dime which grandmother Langstun gave me to join the band. Love to you and Aunt Myrtle and all the cousins. Your niece,

Nancy Clarine Gatling.

You are welcome, Nancy. Grandmother was good to give you money to help us take care of all these who are not so fortunate as you.

Roanoke, Ala., Jan. 21, 1912.

Dear Uncle Jim:

I wonder if you have missed my letter. Mamma has been sick and could not write for me. I am staying at Grandpa Stephenson's now. Grandma said she would give me a dime and Aunt Nellie could write for me. My mamma has been sick for five weeks. I was sick too, and I cried so much that mamma could not sleep at night, so they had to send me away. I have not seen my mamma in two weeks, but she is better now and Grandma is going to take me home in a few days. I am well now and am not going to cry at night.

With love to all the cousins, I am

Your nephew, Dwight Lankford.

Yes, dear, we missed your letters and are delighted to know your dear mamma will soon be well enough to continue them. We would love to hear from Rillie also.

REV. DAVID F. JONES.

Our First Missionary to Japan.

Doubtless many would like to have further news about Bro. D. F. Jones since he left our mission. In passing through Shanghai, I had the opportunity of meeting Dr. Hykes of the American Bible Society, in whose employ Bro. Jones worked while he was in China.

According to Dr. Hykes, Bro. Jones, because of his funny cockney dialect, could never get the pronunciation of the difficult Chinese sounds. But in China there are so many dialects that the Chinese themselves find it difficult to understand one another. One time when I was in the mixed court of Shanghai, the judge, who was a Chinaman, had no less than five Chinese interpreters from different parts of China to explain to him what the Chinese witnesses were saying. As Bro. Jones was rather swarthy complexioned, his dialect did not matter very much, because if the Chinese did not understand what he said, they said he was a *Ningpo* man, meaning that he had come from a place where the dialect is unspeakable. Nevertheless, Bro. Jones was the best colporteur in all China and actually sold more Bibles than anybody else. In China as in Japan, he was an indefatigable worker, busy day and night.

Herald readers have read how Sister Jones got sick in China and had to return to America for her health. She did not improve much, but at last she felt that she must go to her husband. She was very poorly, but she set out on her long journey by sea nevertheless. She got worse on the voyage and arrived in Shanghai only to find her husband absent and there, in a few days, her brave and consecrated life went out from earthly pain to heavenly glory.

The next chapter is not so pleasant. Bro. Jones was far out in the country when his wife died, and he did not know of her death until three weeks after her burial.

Now come in a peculiar religious phase of the situation. It was known at Shanghai that Bro. Jones had allied himself with the Plymouth Brethren, whose chief tenet was that they were the only ones elected to be saved and all the rest would be lost. Bro. and Sister Jones lived in the house of a man named Evans, who, in the absence of Bro. Jones, tried to arrange for the funeral. In the city of Shanghai lived a Plymouth Brother. Mr. Evans went to this brother and asked him to conduct the funeral services. But he said Sister Jones did not belong to the elect and, therefore, he could not conscientiously do it. However, at the hands of other Christians of Shanghai the tempest tossed and weary body was laid away in its final resting-place.

The next chapter, too, has its sad side. Whatever else Bro. Jones could, or could not do, Mr. Hykes knew he could sell Bibles and desired to keep him at it. Bro. Jones wanted to resign; but Dr. Hykes, on the plea that he could not spare him, kept him on for a year. The next year this episode was repeated, and the third year it was repeated again. Then it was that the Plymouth Brethren began to insist that if Bro. Jones continued to work for that ungodly Bible house, he would lose his own soul. Bro. Jones, with all his zeal and energy, is at heart one of the most simple hearted of men; and, believing their story, he resigned in earnest and burned the bridges behind him. Mr. Hykes had warned him that he would not find the Brethren quite perfect saints, and so it proved. When Bro. Jones got among them, he found they were engaged in a warfare not only against the rest of the world, but especially against one another. Bro. Jones is one of the meekest of men and, of course, could not, and would not, fight. In less than three months the situation became unbearable and he left and returned to America.

A little more than a year ago I had the pelasure of meeting him at San Francisco, where he is engaged in sweeping and cleaning one of the docks. In addition to this, he has charge of some sort of religious organization. I judge it is somewhat peculiar because he was afraid to have me address it, lest I should say omsething which the brethren would think unorthodox.

There is some talk of trying to get him to come back to either China or Japan in and engage in the colporteur work. In either field there are unlimited opportunities to exercise his special talent.

He is married again, having married his first wife's younger sister. He has a nice little home on Wisconsin Street. I visited his daughter also in her home. His son Alexander has grown into a fine Christian young man. Whatever the peculiarities of the religion of Bro. Jones, no one has ever questioneed his conscientiousness or the sterling worth of his character.—A. D. Woodworth in Herald of Gospel Liberty.

MARRIED.

Ira Bernard Shackleford and Ruth Anna Holland were united in marriage by the writer at the home of the bride near Holland, Va., Jan. 28, 1912. A number of relatives and friends were present to witness the ceremony and bestow their benedictions on the happy pair. The groom is a son of the late C. W. Shackleford of Suffolk, Va., and the bride a daughter of the late Jacob Holland of Holland, Va. The young couple will reside in Sufffolk, Va., and we join their friends in wishing them a happy and useful life. N. G. Newman.

Griffin-Beale.

At the home of the bride's parents, Burdetts, Va., Miss Hattie M. Beale and Mr. Livy W. Griffin were united in marriage, on Dec. 20, 1911. Only a few intimate friends and relatives were present, it being a quiet marriage. They have the best wishes of their many friends for a long, happy and successful life. The writer officiated. C. H. Rowland.

Boyd-Vick.

On December 24, 1911, Mr. Emmett Boyd of Seaboard, N. C., was united in marriage to Miss Josie Vick, Franklin, Va. They will make their home at Seaboard, N. C. The good wishes of their friends go with them. Ceremony performed by the writer. C. H. Rowland.

Boyette-West.

Near South Quay, Va., Dec. 17, 1911, Mr. Charles T. Boyette, and Miss Estelle West were united in marriage. It was a quiet marriage, but a few friends were present to witness the ceremony. May they be happy and successful.

C. H. Rowland.

AMONG THE CHURCHES.

Columbus, Ga., Letter.

Since my last letter to The Sun, our work here at Rose Hill has made commendable progress. The prospects are bright now for a good year's work in the service of our Master.

We are beginning to organize our work here into some systematic ways of doing things, and I am confident that our organized forces are going to mean life and growth for the work.

Our good ladies met just before Christmas and organized a Ladies' Aid Society, with a chartermembership of fourteen, and since their organization the Society has been doing some splendid work.

Just before Christmas the church voted to have a good portion of our church floor carpeted. This we have done at a cost of about eighty dollars. The Ladies' Aid Society is now raising funds to pay the balance due on the carpet, and I am sure it will not be a great while before every dollar of the amount will be paid. When you get the ladies of the church interested and organized it means that something is going to be done. As a rule the ladies can plan their work and work their plans before the men can get through planning.

It is our purpose to organize a Christian Endeavor Society at an early date. I find that the young people here are really anxious for a Chirstian Endeavor. This will, we trust, mean a great deal for the spiritual development of the young people especially.

So far I have not been able to meet up with any one here in Columbus who knows anything about Christian Endeavor, but I hope before our year's work is ended that there will be at least a few who will know something of what Christian Endeavor means and what it stands for. Every church needs an Endeavor Society and there is no good reason why it should not have it.

I am glad to say that since Christmas our work here has been especially encouraging. Last Sunday we received five members making a total of eight received during the month of January. All these are worthy members, and they give promise of doing excellent and efficient work. They are members whom we feel we can count on.

Both our church and Sunday school attendance are on the increase. The work is in many respects seems to be taking on new life, and we give God the praise and glory for it all. My prayer is that he will keep us humble and lead us daily to do our best for Him while we have time and opportunity, for the night soon cometh when no man can work.

W. L. Wells.

2819 Beacon Ave., Columbus, Ga.

Conshohocken Letter.

We are finally settled in our new field with the Gulf Church, on the outskirts of Conshohocken, Pa. A recognition social was given soon after our arrival in which the pastor of West Conshohocken, and all the departments of the Gulf Church participated. During the evening, solos, duets, anthems, etc., were rendered, and the ladies served light refreshments. Our friends in the South may desire to know something of the field here, church equipment, etc. The church house is of stone, heated by furnace from basement, furnished with nice modern furniture, has handsome and expensive windows, a very large and well furnished Sunday school room connected with the main auditorium by rolling partitions. The parsonage is also of stone and heated by means of a furnace in basement.

Since our coming here the ladies have furnished it with a handsome kitchen range and hot water equipment. This is a very beautiful country and there are many places of historical interest in this vicinity. The weather is very cold, but that seems to have been very general recently. The temperature here has been down to 20 below zero, but with such weather and the ground covered in snow we have had fine congregations at church and prayer meetings. Our congregations are improving steadily, and the people are as hospitable and generous as we could expect. A goodly number take an active part in our Wednesday evening prayer service. As we are outside the city limits we have no sidewalks, and street cars near the church, and so with the ground covered in snow and ice, ever since Christmas, and very hilly, it has been a very unfavorable season for pastoral work since we came into the parsonage.

The New Jersey Conference meets with our church sometime in May. The entire country west of the parsonage is occupied by wealthy people of Philadelphia who have small farms conducted on modern and up-to-date plans. Our congregations were pronounced very fine. We have recently received two young ladies into church membership, and have had two funeral services since we came. From reports our friends in Virginia and North Carolina have suffered quite as much as we of the cold weather. How we would like to see some warm-hearted band from that way step in just now. Will come one to Conference in May.

Murdock W. Butler.

AN APPEAL.

To the Christian churches and Sunday schools of the Eastern Virginia Christian Conference. Some time ago the Lambert's Point Christian church sent out an appeal for help, making request that a free will offering be given by each church and Sunday school to help them pay off some indebtedness which was pressing them very hard, and which they were unable to pay. We believe that all the pastor's and churches know the severe shock they have received, and the siege of trial they have been passing through; and they will recall how a band of religious fanatics came and held meetings there, on invitation of their pastor, and put forth their best efforts to break up, and destroy the Christian church at this point; and how they influenced the pastor and his family until they finally withdrew from the church leaving the church in a desperate condition. But there remained a faithful few who stood by the work in a most noble and loyal manner. These men and women have given to the extent of their ability, and many have given of their necessity and they have labored hard.

The undersigned was called upon to help them in their need, and he did his best to bring the membership together, and hold the fort for the Christian Church at this place. We finally succeeded in getting the church in working order. We have at last succeeded in securing a pastor Rev. W. H. Garman, who will begin his pastorate on Sunday, Feb. 11, 1912. But this church is very much in need of your offering at once. And I make a special appeal for the sake of our work at Lambert's Point and the Christian Church at large that every church and Sunday school give at least five dollars each to this worthy cause and the undersigned will see that the money shall be used wisely in this work. There is a bright future for Lambert's Point Church if they can get the needed help now. Let us have a part in this work by sending our contributions at once. Money can be sent to the undersigned and he will report the same in The Christian Sun.

Daniel A. Keys.

13 Poindexter St., South Norfolk, Va.

Thanks!

Dear Bro. Editor:

While words fail to express the deep feelings of the heart, we wish to express as best we can our appreciation of kindnesses recently shown us.

On Wednesday Jan. 31, Bro. C. H. Atkins drove into our yard as the representative of the Isle of Wight C. H. people,

who had sent him with a pounding for their pastor and his family.

He brought corn, chickens, Irish and sweet potatoes, lard, backbones, spareribs, sausage, pork and bacon, hams, shoulder, dried fruit, canned fruit, pickle, sugar crackers, vinegar and it may be some other things that I cannot now recall. Besides these we have received gifts of fresh meats, sausage, lard, potatoes, turnips and hog brains in the last several weeks. At Christmas two good brethren kindly remembered us with a gift of $1.00 each and another with a gift of $5.00, for Christmas presents.

Words can give but a faint idea of our gratitude except to those who have passed through similar experiences, but we can simply say that we are thankful to each and every one who has taken part in these kindnesses and hope to be able to give them better service than ever before.

R. H. Peel and Wife.

NORTH CAROLINA CHILD LABOR COMMITTEE.

The following gentlemen make up the North Carolina Child Labor Committee:

Chas. B. Aycock, Raleigh; J. W. Bailey, Raleigh; Jos. Blount Cheshire, Raleigh; Robert F. Campbell, Asheville; J. J. Hall, Fayetteville; Thos. J. Jarvis, Greenville; Julian S. Carr, Jr., Durham; Henry A. Page, Aberdeen; William L. Poteat, Wake Forest; Hubert A. Royster, Raleigh; A. M. Scales, Greensboro; W. E. Stone, Raleigh; R. T. Vann, Raleigh; Heriot Clarkson, Charlotte; Julius I. Foust, Greensboro; Robert Strange, Wilmington.

These names, within themselves, give assurance that the Committee is engaged in work that is not only good, but needful. It may be well, however, to explain to the State at large just what this Committee feels should be done.

The Committee is a sort of self-constituted guardian of the childhood of the State. There are defects in the present child labor law which permit the employment in factories of children at ages when they should be either in school or out in the open air, and which also permits the employment of children at night. The North Carolina Child Labor Committee believes that the time has come when the State should say that her innocent children should not be employed at work which will be hurtful on the one hand to their physical growth and which will prevent their mental and spiritual development on the other; and especially that children should not be made or allowed to work during the night hours at the very time that nature has provided for their rest and growth.

The ChildLabor Committee further believes that in addition to placing upon the statute books the proper sort of laws for the protection of children, machinery should be created for the inspection and for seeing that the law is obeyed.

(Signed) W. H. Swift,
Field Secretary.

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DR. J. H. BROOKS,
DENTIST,
Foster Building - - Burlington N. C

Cornwall-Hancock.

Mr. G. S. Cornwall and Miss Blanche Hancock, both of Southampton County, Va., were united in marriage at Murphy's Hotel, Richmond, Va., on Thursday, Jan. 25, 1912. After the ceremony they went to Washington where they were to spend a few days and then return to make their home at Dory, Va. The groom was formerly a student at Elon College and now holds a position at Sedly, Va., with the Surry Lumber Co. The bride is one of our popular young ladies of Barrett's Church. They have the kind wishes of many friends for a happy and useful life.

R. H. Peel.

Children's Missionary Stories

STORIES are—yes, must be—used by every wide-awake worker among, or leader or teacher of, children.

MISSIONARY STORIES seem to have been the one field well-nigh overlooked until Mrs. Alice Moreton Burnett, Corresponding Secretary for the Woman's Board for Home Missions of the Christian Church, made a compilation of thirty interesting, instructive stories pertaining especially and directly to missions that are sure to be appreciated by workers, teachers, leaders, pastors, fathers, mothers—and the children.

Some of the Important Events of both Home Missions and Foreign Missions are also included, together with Suggestions For Junior Leaders.

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The Office of Publication is Greensboro, N. C., 302½ S. Elm St. The Editorial Office is at Elon College, N. C., as heretofore, to which office all communications for the editor should be directed.

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Mr. Finley will take this matter up at once with the president of each agricultural college concerned, asking him to permit the Company to pay for the scholarships and to select the young men to be benefited by them. The scholarships, which are to cover the full four-year course in agriculture, are to be awarded in accordance with plans to be agreed upon between the presidents of the colleges and the Railway Company and are to be given to young men residing in counties traversed by the lines of the Company, and who would otherwise be financially unable to avail themselves of an agricultural college training.

As soon as arrangements have been definitely perfected, full details as to the scholarship or scholarships to be awarded in each State, will be announced.

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